largest stores in Siaton poblacion are operated by the Chinese as are the only two bakeries.[63] On the whole, the Chinese do not mix socially with the poblacion principalia (prominent persons).

The Spaniards called the Chinese Sangley from the Amoy word Sengli, i.e., trade.[64] In Siaton and Negros, the Chinese are called Inchek.[65] During the Spanish period in Siaton the Chinese wore their national dress. "They had long black pants which blew in the wind and coiled their hair on top of their heads." At first their stores sold only cloth, such as blankets (coverings would be a better word) with dragon designs. They also sold large tadyaos (clay jars) with a dragon design, used to make wine. Similar Chinese jars are fairly common among many of the primitive groups in the Philippines and are exceedingly costly. No such jars exist in Siaton today.

Sometimes the Chinese merchants fought among themselves. Then the Guardia Civil would tie the offenders' pig-tails together and drag them to jail. One incident was reported of a Chinese father who tried

---

[63] In Manjuyod poblacion I visited a Chinese bakery and talked with the owner who said the Chinese from Macao and Canton are usually the bakers in Negros Oriental.

[64] Victor Purcell, The Chinese in Southeast Asia. Oxford University Press, 1951, p. 585.

[65] Cheng suggests two possible derivations of Inchek. First, when the Chinese were asked what was their race they jestingly replied to the questioner: "Their (in) uncle's (chek)." Second, that the Chinese referred to themselves as people of "foreign" (in) "nationality" (chek). Cheng, op. cit., p. 5.

One incident was reported of a Chinese father who tried to drown his first child, a girl. The Siaton Chinese believed if their first child were a female their business would be unsuccessful. This Chinese was jailed and every Sunday, for one month, tied, whipped and driven around the poblacion by the Guardia Civil to be taunted by the populace. He later left the poblacion having "lost face."

563 681 [847]

Every February (Chinese New Year) the Chinese merchants in Siaton poblacion would hold a gala celebration. They closed their stores and met to feast and frolic. Prominent poblacion officials were sent baskets of food and fruit and some were invited to Chinese homes for an elaborate dinner.

563 527

Lucas Ege Founds Barrio Caticugan

The first reference to Lucas Ege, founder of Barrio Caticugan, is his election as capitan in 1859.[66] His grandson, still living, said Lucas was born in the locality of Siaton but he did not know the birthplace of Ege's father. The land where Barrio Caticugan is now situated (not including Naga, Dangola, and Talo-ot) was owned by Father Celestino Romero, priest of Siaton parish. Romero succeeded Mezquita; the exact date is not known but it was before 1856.[67]

175* 361

---

[66] Capitan Kinkito was followed by Celestino Makagig (1841-42); Rosindo Kinamot (1843-44); Gabriel Kibotkibot, nicknamed "Antoy" (1845-46); Pedro Macolbacol, nicknamed "Paduco" (1847-48); Francisco Ege, nicknamed "Iton" (1853-54); Felipe Nacapanas, nicknamed "Anyag" (1855-56); Rosindo Kinamot, nicknamed "Balangka" (1857-58) and Lucas Ege (1859-60). These family names are still common in Siaton.

[67] Ruiz, op. cit., p. 151.

175*
46
[622]

In Siaton the cabezas were also responsible for the forced labor called polo or prestacion personal, required by the Spaniards. Until 1884 the Spaniards required all male Filipinos from sixteen to sixty years of age to work forty days each year in building or repairing public bridges and roads, cutting timber, working in artillery foundries, shipyards, etc. One could escape the polo by paying a sum of money, called falla, in lieu of actual labor.[78] In 1884 the polo was reduced in the Philippines from forty to fifteen days.

175*
466
465

In Siaton, however, the polo was said to be only thirty days each year and the men were paid thirty centavos (fifteen cents) a week for their labor.

Cadiane, who once supervised these workers, said the men often paid a falla of two pesos (one dollar), the equivalent of ten hours of work. "Many just paid because the mud was sticky and knee-deep in the roads when it rained." The cabezas had to attend church every Sunday in the poblacion. If they failed to attend they were punished, sometimes whipped, by the Spaniards' in the poblacion. Zaide writes: "Every Sunday, after Mass, the gobernadorcillo, the cabezas de barangay, and other town officials...would repair to the convent, and, on bended knees, kiss the hand of the padre."[79]

175*
622
527
[681]

[78] Zaide, op. cit., pp. 172-3 and James L. Le Roy, The Americans in the Philippines: A History of the Conquest and First Years of Occupation with an Introductory Account of the Spanish Rule. New York, Houghton Mifflin Company, 1941, I, p. 45.

[79] Zaide, The Philippines Since the British Invasion, p. 164.

175*
651
661

ize because they had been capitans during the period taxes were not collected.

The carabaos, cattle, and horses collected by this group were driven to Dumaguete to be sold. Bugarin said he would manage their sale.

> It is really very pitiful because the result was that not even one-half of one centavo was recorded in the book of tax collections. This is a very long story and it makes one very angry and sorrowful to remember the many hardships which occurred during the visit of Bugarin.

175*
681

The cabezas who were unable to pay the required taxes were jailed in the tribunal, now called the municipio, where the local officials had their offices. "At eight in the morning the cabezas were dried under the heat of the sun like a line of fish for their elbows were tied together almost until noon."[87] They were required to pull the grass and weeds in the poblacion roads. Their carabaos, cattle, horses and fields were confiscated to pay delinquent taxes. Cadiane reminisces: "It is really a very pitiful remembrance of the race. It is really very painful to recall."

175*
563

Many of the Filipinos of Siaton remember the Spaniards who lived in their midst, including the priests, as cruel and arrogant persons. When a Filipino met a Spaniard he had to remove his hat, hold it behind his head, and bow or make a sign of respect. If this were not done, the

---

87. "Prisoners in charge of the Guardia Civil were always tied elbow to elbow." Worcester, op. cit., p. 309.

CB 175* 563

Spaniard might slap or kick him. An old informant who carried mail during the last part of the 19th century said he always avoided the Spaniards. If he saw one coming he would ride his horse in the opposite direction to avoid giving a sign of respect.

CB 175* 563 291 P 563 291

It was the custom of Spaniards not to permit Filipinos to wear their shirt-tails inside their pants. The Barong Tagalog, the national male costume of Filipinos, a finely-woven and embroidered shirt, is, Guerrero writes, "nothing but a shirt worn with its tails out." He continues by stating: "This seems to have been decried by the Spaniards to make it possible to tell at first glance who was a Spaniard, with the right to wear his shirt-tails properly tucked in, and who was an inferior 'indio.'"[88]

CB 563 175* 681.●

One informant said when he was an altar boy for the priest he broke wind during mass. After the service the priest gave him a lashing for this unintentional act. Another informant told how the priest during mass would cry to the people who failed to kneel: "Oy, mga, carabao, lohod kamo!" (Oh, my carabaos, kneel!). If one was discovered possessing a Bible the book was confiscated and burned. Many of the people still believe today, as more did in the past, that to own a Bible may cause insanity.

[828, CB 563 175*

On the whole, the Spaniards regarded the Filipinos as children, to be civilized, according to Spanish concepts, and Christianized.

---

[88] Leon Ma. Guerrero, "What Are Filipinos Like?", The Philippine Quarterly, I, No. 3 (December, 1951), pp. 5-6.

[capitana] of the municipalities were to act as justices of peace."[112] The first justice appointed in Siaton was Felipe Tayko who had no law degree but "whose position and circumstances warranted it." 175* 624

Often the first justices resigned and, according to Gadiane, "sometimes there was no justice of peace in Siaton and the capitan acted as the justice." Gadiane himself was justice of the peace in Siaton from 1906-1914.

Until the appointment of the justices, land disputes in Siaton had been settled either by the capitan or the teniente mayor (chief lieutenant,, a position similar to the present vice-mayor of a municipality). During the Spanish period there were few court cases over land claims "because wide areas were still uncultivated, although there were disputes over boundaries which were settled very easily." There were normal disturbances of peace and order due to theft, fights caused by gambling debts or drunkenness, etc. Persons caught stealing were given 150 lashes at the church entrance after the Sunday mass. The offenders were jailed until their wounds had healed. "Mostly, those who were caught and punished left 175* 685 624 622 [689] 175* 681

[112] Cayetano S. Arellano and Florentino Torres, "The Judiciary," Census of the Philippine Islands: 1903. Washington, D.C., United States Bureau of Census, 1905, IV, p. 403. Some sources state the justices of the peace were authorized in 1885. The confusion is because the reform, a royal order of May 29, 1885, was not confirmed until January 24, 1887. There was a lag of six years between the confirmation of this decree and the appointment of the first justice of the peace in Siaton.

3

20: Hart E-5 (1951) 1954 OAl Philippines
Central Bisayan OA14

812

1754
681
[133]

the poblacion never to be seen again. They lived a solitary life in the mountains and died there." Habitual drunkards were jailed and released after having been forced to drink fresh horse dung mixed with water.

The new provincial government at Dumaguete began to organize its duties. In 1891 the governor requested from all poblacion officials a list of taxes owed by persons between 18-60 years of age; this was compiled under the supervision of the priest since church records were used. In the same year the provincial government demanded the ages and occupations of the people of Siaton for a general census of the province. The compilation of this census in Siaton illustrates the relationships which existed between the parish priest, Capitan Damasao Ragudo and Guardia Civil commandant Baldomero Torres.[115] When the figures from Siaton did not appear the provincial governor wrote that unless the census data were sent to Dumaguete by a certain date the capitan would be fined twenty-five pesos ($12.50).

> When the capitan learned this he went right away to the priest, telling him the census had not been sent to Dumaguete because they had not finished totalling it. The priest just answered: "You had better do it quickly so you won't be fined." The priest would not help the capitan.

Ragudo was reluctant to request assistance from Torres because he was afraid to face the Spaniard who had a long

---

[115] With the election of Damasao Ragudo as capitan in 1890, the term of office was increased to three years. After Ragudo came Rufino Ebrole (1892-94); Telesforo Tayko (1895-97); Santiago Tayko (1898-1900).

beard and wore an uniform like a spider's web with red and black stripes." Finally he steeled himself and went to Torres for aid in making the census. 175* 681

The deaths of Klofre and Valentin did not end the disturbances in southern Negros. During the 1890's another ladrone (bandit), Camalting, roamed the interior regions of Negros Oriental, robbing and terrorizing the people of the lowlands and the mountains. While he never attacked Siaton poblacion he came as far south as Barrio Casala-an.[114] Camalting's band dispersed when he was murdered by his three wives who wearied of the constant flight from the Guardia Civil patrols. They are said to have gotten their husband intoxicated and stabbed him while he slept. The wives surrendered to Lucas Bueno, the Guardia Civil surgeon, who turned them over to his superior, Torres. General peace appears to have returned to this part of the island until the raids of the Babaylanes during the revolution. 175* 579 668

In 1895 orders from Dumaguete arrived in the poblacion to prepare a list of trainees from eighteen to twenty-two years old for the infantry and Guardia Civil forces. The rebellious activities of many Filipinos were increasing. The "Propaganda Movement" had failed to achieve real political and social reform in the Philippines while such 175* 668 702

[114] Ruiz mentions a noted outlaw of this region named Camartin who probably is the same person as Camalting. Ruiz, op. cit., p. 148.